



Talqin Strategy and Qur'anic Memorization in Non-Full Tahfidz Islamic Boarding Schools

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Abstract:

This study aims to examine the implementation and effectiveness of the *talqin* strategy in strengthening Qur'anic memorization in non-full tahfidz Islamic boarding schools. Qur'anic memorization remains a core element of Islamic education, yet many pesantren face limited instructional time and systemic constraints that undermine the quality of memorization. These conditions necessitate adaptive pedagogical strategies that maintain accuracy, retention, and student engagement. This research employed a qualitative multi-site case study conducted at two pesantren, using observations, in-depth interviews, and documentation. Data were analyzed through an interactive thematic model to capture cognitive, affective, and systemic dimensions of learning. The findings reveal that *talqin* significantly enhances the cognitive and technical quality of memorization by strengthening auditory encoding, retention stability, and recitational accuracy. It also positively influences students' affective domain by increasing confidence, motivation, and learning readiness through guided correction and emotional reassurance. Furthermore, the effectiveness of *talqin* is powerfully shaped by instructional systems, teacher supervision, student preparedness, and institutional learning culture. These results demonstrate that *talqin* functions as a system-dependent pedagogical strategy rather than a standalone technique. This study contributes theoretically by offering a holistic model of Qur'anic memorization and, practically, by recommending a structured, supervised, and context-sensitive implementation of *talqin* in pesantren with limited tahfidz programs.

Key Words: *Qur'anic memorization; non-full tahfidz pesantren; affective learning; Islamic education pedagogy*

Abstrak:

Penelitian ini mengkaji dinamika kepemimpinan integratif di Ma'had Aly Nurul Jadid, khususnya bagaimana seorang pemimpin tidak hanya melakukan fungsi manajerial tetapi juga mempertahankan kehadiran ilmiah melalui keterlibatan langsung dalam tradisi transmisi buku kuning. Tujuan dari penelitian ini adalah untuk memberikan pemahaman yang komprehensif tentang perilaku kepemimpinan integratif. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi. Data yang dikumpulkan dianalisis menggunakan teknik analisis data Miles dan Huberman, yang terdiri dari pengurangan data, tampilan data, dan penggambaran verifikasi/kesimpulan. Hasil penelitian menunjukkan bahwa perilaku kepemimpinan integratif di Ma'had Aly diwujudkan dalam kesediaan pemimpin untuk menginternalisasi nilai Amanah,

keteladanan dan kemauan moral dalam menerapkan tradisi sorogan, dan kecemasan epistemik yang mendorong pengembangan gerakan literasi ilmiah. Penelitian ini berimplikasi pada penguatan konsep kepemimpinan pendidikan Islam berbasis nilai, khususnya dalam dimensi kepemimpinan epistemik dan kepemimpinan budaya. Dengan demikian, temuan ini menunjukkan bahwa kepemimpinan pesantren yang efektif bukanlah dikotomi antara birokrasi dan sains, melainkan integrasi keduanya dalam satu sosok yang dapat mempertahankan tradisi sambil mengelola tuntutan kelembagaan modern.

Kata Kunci: *Kepemimpinan integratif, tradisi ilmiah pondok pesantren, sorogan*

INTRODUCTION

Qur'anic memorization has long been regarded as a central pillar of Islamic education, not only for preserving sacred texts but also for shaping moral character, discipline, and spiritual resilience within Muslim societies. In contemporary educational contexts, however, pesantren face increasing challenges in sustaining effective memorization practices due to academic diversification, limited instructional time, and changing learner profiles. These challenges raise critical questions about how traditional pedagogical methods can be adapted to remain practical and socially relevant. Studies have shown that effective Qur'anic learning contributes to cognitive discipline, emotional regulation, and ethical development among students (Badri & Malik, 2024; Rouzi et al., 2025). Therefore, identifying instructional strategies that maintain memorization quality under constrained conditions is essential. This research is socially important because it addresses the sustainability of Qur'anic education in non-ideal contexts, offering insights that may help pesantren preserve religious learning outcomes without requiring full institutionalization of tahfidz.

Despite the recognized importance of Qur'anic memorization, many pesantren do not operate under fully developed tahfidz systems due to institutional priorities, resource constraints, and diverse curricular demands. As a result, memorization activities are often given limited time and receive less pedagogical attention than formal academic subjects. This situation creates a structural problem: students are expected to memorize the Qur'an without sufficient instructional support or systematic guidance. Prior research indicates that unsupervised or sporadic memorization frequently leads to weak retention, pronunciation errors, and declining learner motivation (Qatanany et al., 2023; Rabbani et al., 2025). Consequently, pesantren that are not fully tahfidz-oriented face the dilemma of maintaining the quality of memorization while balancing competing educational objectives. This unresolved problem underscores the need for adaptive teaching strategies that ensure effective Qur'anic memorization within limited instructional frameworks.

Field observations in Pondok Pesantren Al Mashduqiyah and Pondok Pesantren Darullughah wal Karomah reveal a pragmatic response to this challenge through the selective application of *talqin*. In both institutions,

memorization is not conducted intensively every day; instead, it is embedded within broader Qur'anic learning activities. Teachers often employ *talqin* by reciting verses first and requiring students to repeat them accurately before independent memorization. This practice reflects an effort to maximize learning efficiency within restricted timeframes. However, variations were observed in how *talqin* was implemented, supervised, and integrated into the learning system. These differences suggest that *talqin's* effectiveness may depend on contextual factors, including instructional structure, teacher involvement, and student readiness. Such phenomena indicate the need for a systematic investigation of how *talqin* operates in non-full tahfidz settings.

The existing literature primarily supports the effectiveness of *talqin* in improving the accuracy and retention of Qur'anic memorization. Studies conducted in full tahfidz pesantren demonstrate that guided auditory modeling strengthens phonological memory and prevents persistent pronunciation errors (Salsabila et al., 2025; Xu et al., 2024). Cognitive research further supports that repeated exposure to correct sound patterns improves long-term memory consolidation (Hoedlmoser et al., 2022; Mar'i et al., 2025). Additionally, scholars of Islamic education emphasize that teacher-led recitation fosters discipline and spiritual engagement (Assalihee et al., 2024; Suryani et al., 2025). These studies collectively establish *talqin* as a pedagogically sound technique within intensive memorization environments.

However, a critical gap remains in the literature. Most existing studies focus on pesantren that prioritize tahfidz, in which memorization is the core institutional mission. Little attention has been paid to pesantren with partial or noncomprehensive tahfidz programs, in which instructional time and institutional support are limited. Furthermore, previous research tends to emphasize technical outcomes while underexploring affective dimensions such as confidence, motivation, and learning readiness (Salamuddin et al., 2025; Santoso et al., 2024). There is also insufficient analysis of how instructional systems and teacher roles mediate the effectiveness of *talqin*. This gap is significant because most pesantren in Indonesia operate outside full tahfidz models, making existing findings difficult to generalize.

The novelty of this study lies in its focus on the implementation of *talqin* in non-full tahfidz pesantren, using a multi-site qualitative case study approach. Unlike previous research, this study integrates cognitive, affective, and systemic perspectives to examine how *talqin* functions under constrained instructional conditions. By comparing two pesantren with similar structural limitations yet different pedagogical practices, this research advances the state of the art by demonstrating that the effectiveness of *talqin* is not inherent but contextually produced. This perspective challenges technique-centered assumptions and positions *talqin* as a system-dependent pedagogical strategy.

Based on the above context, this study addresses three central research problems: how *talqin* is implemented in non-full tahfidz pesantren, how it affects students' memorization quality and affective readiness, and what factors support or hinder its effectiveness. The study argues that *talqin* can remain effective even in limited-time settings when supported by structured instructional systems and active teacher supervision. This argument contributes theoretically by reframing Qur'anic memorization as a holistic learning process and practically by offering adaptable strategies for pesantren educators.

Ultimately, this research contributes to Islamic education scholarship by providing empirical evidence on adaptive memorization strategies in diverse institutional contexts. Its findings are expected to inform pesantren leaders, Qur'anic teachers, and curriculum developers seeking to optimize memorization outcomes without a complete tahfidz infrastructure. By addressing a widely experienced yet under-researched educational reality, this study offers both theoretical enrichment and practical guidance for sustaining Qur'anic learning in contemporary pesantren.

RESEARCH METHOD

This study uses a qualitative approach with a multi-site case study design. This design was chosen because the research aims to examine in depth the implementation of the *talqin* strategy and its impact on Qur'an memorization across contexts with similar characteristics. Case studies allow researchers to explore phenomena contextually and holistically, while the multi-site approach provides an opportunity to conduct cross-site comparisons to identify patterns, similarities, and differences in learning practices (Miller et al., 2023; Mtisi, 2022). In this design, *talqin* is understood not as a single technique but as a pedagogical practice shaped by the institution's system and culture.

The research was carried out at the Al Mashduqiyah Islamic Boarding School and the Darullughah wal Karamah Islamic Boarding School. The two Islamic boarding schools were selected because they share similar characteristics: they do not make memorization of the Qur'an the primary focus, yet they still integrate memorization activities into the Qur'an learning system. The selection of this location was based on the consideration that *talqin* practices in full non-tahfidz institutions may exhibit greater contextual variation in strategies and pedagogical adaptations. The study's subjects include ustaz/ustazah who teach the Qur'an, students participating in memorization programs, and pesantren administrators involved in learning management.

Research data was collected through observation, in-depth interviews, and documentation. Observations are carried out to directly observe the *talqin* process, teacher-student interaction, and learning dynamics in the classroom or halaqah. In-depth interviews were conducted to explore informants' perceptions, experiences, and reflections regarding the effectiveness of *talqin*, student

readiness, and implementation challenges. Documentation includes learning schedules, memorization notes, teaching guidelines, and other relevant institutional archives. This combination of techniques allows researchers to obtain rich, natural, and complementary data (Chand, 2025; Morgan, 2022).

Data analysis was conducted using Miles, Huberman, and Saldaña's interactive model, which comprises three main stages: data reduction, data presentation, and concluding. Data reduction involves sorting and focusing information relevant to the research objective. The data is then presented in the form of a thematic narrative to facilitate understanding the relationship between categories. The final stage, concluding, is conducted reflectively and iteratively until consistent and meaningful findings are obtained (Ali et al., 2024; Lim, 2025). The analysis process takes place cyclically and simultaneously from the beginning of data collection.

The validity of the data is ensured through triangulation techniques. Source triangulation is carried out by comparing information obtained from ustaz, students, and pesantren administrators. The triangulation technique was employed by combining observational, interview, and documentary data. In addition, researchers employed prolonged engagement and persistent observation to enhance the credibility of the findings. This strategy aims to ensure that the data obtained truly represent the field conditions and can be accounted for academically (Almusaed et al., 2025; Khoa et al., 2023).

RESULT AND DISCUSSION

Result

This study presents an in-depth analysis of how the *talqin* strategy is implemented and experienced in non-full tahfidz Islamic boarding schools, as well as its impact on students' Qur'anic memorization. Drawing on data obtained through observations, in-depth interviews, and document analysis across two pesantren, the findings are organized into three interconnected themes. These include the cognitive and technical effects of *talqin* on memorization quality, its influence on students' affective readiness and learning motivation, and the role of instructional systems and teacher supervision in shaping its effectiveness. Together, these results provide an empirical foundation for understanding *talqin* not merely as a recitation technique, but as a context-dependent pedagogical strategy embedded within broader learning structures.

***Talqin* Enhances the Cognitive and Technical Quality of Qur'anic Memorization**

In this study, *talqin* is operationally defined as a guided memorization technique in which the teacher recites Qur'anic verses with accurate pronunciation, intonation, and rhythmic structure, followed by immediate repetition by students under direct supervision. Cognitively, this sub-finding

refers to the strengthening of short-term and long-term memory through auditory modeling and repetitive reinforcement. Technically, it denotes improvements in recitation accuracy, including correct makhraj, tajwid, and tartil, resulting from early exposure to standardized vocal patterns before independent memorization occurs.

An ustadzah responsible for the tahfidz program explained that students who receive *talqin* demonstrate faster memorization and fewer recurring mistakes. She noted that when verses are introduced through direct recitation, students internalize both sound patterns and verse sequencing more effectively. From the researcher's interpretation, this statement indicates that *talqin* functions as an initial cognitive scaffold, enabling students to encode Qur'anic text not merely as written symbols but as structured auditory information, which supports memory consolidation.

Similarly, another informant emphasized that *talqin* minimizes technical errors that often persist when students memorize independently. According to him, once incorrect pronunciation enters memory, it becomes difficult to correct. The researcher interprets this finding as evidence that *talqin* acts as a preventive mechanism, ensuring that memorization begins with accurate phonological input. This early accuracy reduces cognitive overload during later correction stages and allows students to focus on retention rather than remediation.

Classroom observations revealed that students who regularly engaged in *talqin* demonstrated more stable memorization patterns and consistent recitation accuracy during evaluations. They recalled verses with smoother transitions and fewer hesitations. The researcher interprets these observations as confirmation that *talqin* enhances both memory retrieval and technical fluency by aligning auditory memory with motor articulation from the earliest stages of memorization.

Taken together, the interview and observational data indicate that *talqin* significantly improves the cognitive durability and technical precision of Qur'anic memorization. Students benefit from structured auditory input that reinforces memory formation while simultaneously embedding correct recitation norms. This dual function positions *talqin* as an integrative method that supports both memorization strength and recitational correctness.

The data reveal a consistent pattern: students exposed to systematic *talqin* develop stronger memorization skills with fewer technical errors than those who rely on independent repetition. This pattern suggests that early auditory modeling plays a decisive role in shaping both the quality and sustainability of Qur'anic memorization across different instructional contexts.

Table 1. Ideal Influence of *Talqin* on Cognitive and Technical Memorization Quality

Informant's Role	Interview Excerpt	Indicator
Tahfidz Instructor	"Students who memorize through <i>talqin</i> remember verses more quickly and rarely repeat the same mistakes."	Strengthening of memory retention
Qur'anic Teacher	"If memorization starts without <i>talqin</i> , pronunciation errors become embedded and difficult to correct later."	Accuracy of makhraj and tajwid
Program Supervisor	" <i>Talqin</i> ensures students memorize correctly from the beginning, so their recitation remains stable."	Technical consistency

The table demonstrates that *talqin* positively influences both cognitive retention and technical accuracy. Across informants with different instructional roles, *talqin* is consistently associated with stronger memory stability and reduced error persistence. This convergence suggests that *talqin* functions as a foundational mechanism that shapes how Qur'anic text is encoded, stored, and retrieved in students' memory systems.

Moreover, the indicators show that *talqin* does not merely support memorization quantity but also ensures qualitative precision. By aligning auditory perception with correct articulation, *talqin* reduces the likelihood of fossilized errors. This finding underscores the pedagogical value of *talqin* as a preventive and formative strategy rather than a corrective one.

A clear pattern emerges from the data: effective Qur'anic memorization is achieved when cognitive reinforcement and technical accuracy are developed simultaneously through guided auditory modeling. *Talqin* consistently serves as the central mechanism enabling this integration, regardless of institutional variation.

***Talqin* Positively Influences Students' Affective Domain and Learning Readiness**

In this study, the affective impact of *talqin* is operationally defined as observable changes in students' emotional engagement, self-confidence, motivation, and psychological readiness to present Qur'anic memorization. Learning readiness refers to students' preparedness to recite memorized verses accurately and calmly, supported by prior guidance, correction, and teacher affirmation during the *talqin* process. This sub-finding examines how guided recitation enhances emotional security and reduces anxiety during memorization.

One tahfidz instructor reported that students who undergo *talqin* demonstrate greater confidence in their memorization. He explained that prior correction makes students feel confident that their recitation has already been validated. The researcher interprets this statement as evidence that *talqin*

functions as an affective reinforcement mechanism, in which validation from authority figures strengthens students' emotional readiness and reduces their fear of making mistakes during performance.

Another informant emphasized that *talqin* increases students' enthusiasm and willingness to engage in memorization activities. According to her, students appear more motivated because they feel guided rather than left to struggle independently. From the researcher's perspective, this reflects how *talqin* fosters a supportive learning climate that enhances intrinsic motivation, positioning memorization as a collaborative process rather than an individual burden.

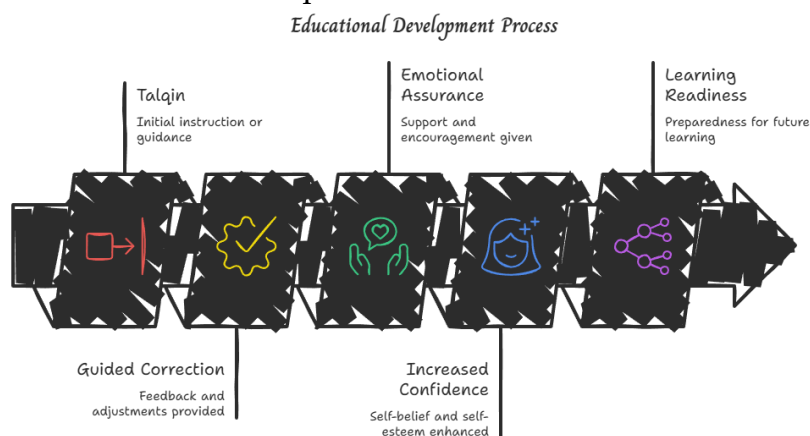


Figure 1. Flow of the Sub-Theme and Its Interpretation

This flow illustrates that *talqin* initiates a chain of affective processes. Guided correction provides emotional reassurance, strengthening confidence and motivation. These affective improvements culminate in greater learning readiness, enabling students to present memorized material with composure and commitment. The researcher interprets this flow as demonstrating that affective outcomes are not incidental but structurally embedded within the *talqin* method.

Observational data showed that students who routinely participated in *talqin* sessions displayed calmer behavior, reduced hesitation, and more stable emotional expressions during memorization assessments. They were more willing to volunteer for recitation and demonstrated fewer signs of anxiety. The researcher interprets these observations as confirmation that *talqin* fosters emotional safety, thereby directly supporting students' readiness to perform memorization tasks.

Overall, the findings indicate that *talqin* contributes significantly to students' affective development and learning preparedness. Through consistent guidance and correction, students develop confidence, enthusiasm, and emotional stability, allowing them to approach memorization tasks with greater readiness and reduced psychological pressure.

A consistent pattern emerges in which *talqin* transforms the emotional experience of memorization. Students who receive structured guidance demonstrate greater confidence, higher motivation, and greater readiness than

those who memorize independently. This pattern suggests that affective readiness is a critical outcome of guided memorization practices.

Table 2. Ideal Affective Influence of *Talqin* on Learning Readiness

Informant's Role	Interview Excerpt	Indicator
Tahfidz Instructor	"Students feel more confident because their recitation has already been corrected."	Self-confidence
Qur'anic Teacher	" <i>Talqin</i> makes students more enthusiastic and willing to memorize."	Learning motivation
Program Supervisor	"They are calmer and more prepared during memorization tests."	Learning readiness

The table highlights the ideal affective influence of *talqin* across instructional roles. Informants consistently associate *talqin* with increased confidence, motivation, and readiness. These indicators reveal that emotional assurance derived from guided correction plays a central role in shaping students' psychological engagement with memorization tasks.

Furthermore, the convergence of perspectives indicates that *talqin* functions as an affective stabilizer. By reducing uncertainty and fear of error, *talqin* allows students to internalize memorization tasks as manageable and achievable. This emotional stability enhances sustained participation and supports long-term engagement in Qur'anic memorization.

The data reveal a clear pattern: affective growth and learning readiness develop most effectively when memorization is embedded within a guided, corrective, and supportive instructional framework. *Talqin* consistently serves as the mechanism that links emotional assurance to readiness for performance.

The Instructional System and the Role of Teachers shape the Effectiveness of *Talqin*

In this study, the effectiveness of *talqin* is operationally defined as the degree to which guided recitation successfully improves memorization accuracy, retention stability, and student readiness. This effectiveness is not treated as an inherent property of the technique alone, but as an outcome produced through the interaction between the instructional system (staged versus comprehensive application), the intensity of teacher supervision, students' preparedness, and the broader pesantren learning environment. This sub-finding emphasizes the systemic and relational dimensions of *talqin* implementation.

Table 3. Table: Interview Evidence on Systemic and Pedagogical Factors

Interview Excerpt	Indicator	Informant
" <i>Talqin</i> works best when students pass through preparatory levels before full memorization."	Staged instructional system	Tahfidz Coordinator
"Without close supervision, <i>talqin</i> loses its effectiveness."	Teacher monitoring intensity	Qur'anic Teacher
"Some students need more time and guidance because their readiness differs."	Student preparedness	Senior Instructor
"A supportive pesantren environment strengthens discipline in <i>talqin</i> sessions."	Institutional learning climate	Program Supervisor

The table demonstrates that *talqin*'s effectiveness is strongly influenced by its integration into the instructional system. Informants consistently emphasize that staged implementation enables students to develop foundational skills before intensive memorization. This finding suggests that *talqin* is most effective when aligned with students' developmental readiness, rather than being applied uniformly without pedagogical sequencing.

Equally important is the role of teachers as active supervisors and facilitators of the *talqin* process. The data indicate that teacher presence, correction, and monitoring are essential in maintaining instructional quality. From a pedagogical standpoint, this highlights that *talqin* is a relational practice that relies on sustained teacher–student interaction rather than merely a technical recitation method.

Classroom observations corroborated the interview data, showing apparent differences in outcomes between well-structured and loosely organized *talqin* sessions. In environments where teachers closely monitored recitation and provided immediate feedback, students demonstrated greater consistency in memorization and fewer errors. The researcher interprets this as evidence that institutional discipline and teacher engagement serve as enabling conditions for the effectiveness of *talqin*.

Overall, the findings indicate that *talqin* is most effective when supported by a coherent instructional system, proactive teacher supervision, student readiness, and a conducive learning environment. *Talqin*, therefore, functions as a system-dependent pedagogical strategy rather than a standalone technique.

A consistent pattern emerges: *Talqin* is most successful when implemented within a structured, well-supervised, and supportive educational ecosystem. Fragmented systems and limited teacher involvement significantly reduce its pedagogical impact.

Table 4. Ideal Influence of Instructional System and Teacher Role on *Talqin* Effectiveness

Informant's Position	Interview Excerpt	Indicator
Tahfidz Coordinator	"Clear levels help students adapt gradually to memorization."	Structured learning system
Qur'anic Teacher	"Direct supervision ensures errors are corrected immediately."	Active teacher involvement
Senior Instructor	"Students' readiness determines how effective <i>talqin</i> becomes."	Learner preparedness
Program Supervisor	"A disciplined environment supports consistent <i>talqin</i> practice."	Institutional support

The ideal influence table highlights the interdependence between instructional structure and teacher engagement in determining *talqin* effectiveness. The indicators demonstrate that *talqin* thrives within an organized pedagogical framework that accounts for learner readiness and provides consistent guidance. This suggests that systemic coherence is a prerequisite for maximizing the benefits of *talqin*.

Furthermore, the table reveals that teacher agency plays a pivotal role in translating instructional design into effective practice. Teachers function not only as transmitters of recitation models but also as regulators of learning quality. Their sustained involvement ensures that *talqin* remains responsive to students' needs and aligned with institutional objectives.

The data reveal a robust pattern in which *talqin* effectiveness emerges from the synergy between method, system, teacher, and environment. When these elements are aligned, *talqin* becomes a powerful tool for Qur'anic memorization; when misaligned, its effectiveness diminishes significantly.

Discussion

The findings of this study demonstrate that *talqin* significantly enhances the cognitive and technical quality of Qur'anic memorization, corroborating prior research that emphasizes the central role of auditory modeling and guided repetition in memorization-based learning. Previous studies on tahfidz pedagogy indicate that accurate auditory input during the early stages of memorization strengthens long-term retention and reduces fossilized pronunciation errors (Novitriani & Muhdi, 2025; Syahidah et al., 2024). Similarly, cognitive learning research highlights that repeated exposure to correct sound patterns facilitates memory consolidation through phonological encoding (Drouin et al., 2023; Gordon et al., 2022). The present findings align with these perspectives by showing that *talqin* simultaneously reinforces memory durability and recitational precision, thus supporting the argument that memorization quality is inseparable from technical accuracy.

Beyond cognitive and technical outcomes, this study reveals that *talqin* positively influences students' affective domain, particularly in terms of confidence, motivation, and learning readiness. These findings resonate with affective learning theory, which posits that emotional security and positive reinforcement are critical determinants of learning engagement (Alhebaishi et al., n.d.; Yang, 2025). Empirical studies in Islamic education contexts have similarly found that guided instruction reduces anxiety and enhances students' willingness to perform memorization tasks (Fitriani & Suryana, 2025; Rahmadi et al., 2024). However, unlike studies that treat affective outcomes as secondary effects, this research positions affective readiness as a core pedagogical outcome of *talqin*, suggesting a more integrative relationship between emotional assurance and memorization performance.

The third significant finding highlights that *talqin*'s effectiveness depends on the instructional system and teachers' roles, reinforcing sociocultural learning theories that frame learning as a mediated and relational process (Al Doghan & Sundram, 2024). Prior studies emphasize that memorization techniques yield optimal outcomes only when embedded within structured curricula and supported by consistent teacher supervision (Sugiar et al., 2024). The present study extends this literature by demonstrating that *talqin* is not a self-sufficient technique; rather, its success depends on staged implementation, learner readiness, and institutional learning culture. This finding diverges from more technique-centered approaches by underscoring the systemic nature of effective Qur'anic pedagogy.

From a theoretical standpoint, these findings contribute to refining Islamic educational theory by positioning *talqin* as a multidimensional pedagogical strategy that integrates the cognitive, affective, and systemic dimensions of learning. This challenges reductive views of memorization as a purely mechanical process and supports contemporary perspectives that emphasize holistic learner development (Rijssenbeek, 2025; Wang, 2025). Theoretically, the study bridges cognitive memory theory, affective learning theory, and sociocultural pedagogy within the context of Qur'anic education, offering a more comprehensive conceptualization of tahfidz instruction.

In practice, the findings have important implications for pesantren management and the design of tahfidz programs. Educators are encouraged to implement *talqin* within structured learning stages, ensure sustained teacher supervision, and cultivate supportive learning environments to maximize its effectiveness. Training programs for tahfidz teachers should therefore emphasize not only technical recitation skills but also affective guidance and pedagogical sequencing. Policymakers and curriculum developers may use these insights to design standardized yet flexible tahfidz frameworks that accommodate student readiness while preserving recitational integrity. Ultimately, this study underscores that effective Qur'anic memorization emerges from the synergy between method, teacher, learner, and system.

CONCLUSION

The most important insight derived from this study is that *talqin* is not merely a technical method of Qur'anic memorization, but a holistic pedagogical strategy that simultaneously strengthens cognitive accuracy, affective readiness, and learning sustainability. The findings demonstrate that effective memorization emerges when accurate auditory modeling is combined with emotional assurance and structured teacher supervision. Through *talqin*, students internalize correct recitation, develop confidence, and approach memorization with greater readiness. This study thus highlights an essential pedagogical lesson: successful Qur'anic memorization is achieved not through repetition alone, but through guided, relational, and systemically supported learning processes.

This study contributes to the field of Islamic education by offering a multidimensional conceptualization of *talqin* that integrates cognitive, affective, and systemic perspectives, thereby extending existing memorization-centered approaches. Its strength lies in empirically demonstrating how instructional design and teacher roles mediate the effectiveness of traditional learning methods. Nevertheless, the research is limited by its qualitative scope and institutional focus on selected pesantren, which may restrict generalizability. Future research is encouraged to employ mixed-methods designs, incorporate broader institutional contexts, and examine the longitudinal effects of *talqin* on memorization, retention, and learner development to strengthen theoretical and practical understanding further.

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